21: Asai--2-3 L-5 (1935-46) 1950 Formosan Aborigines
116, 621, 622, 626, 794 Atayal

"Among the Atayal, there are four ritual leagues called gagas in one community, each with its own chief. All four gaga are not always in one village. In one village there may be two. One part of the village will belong to one and the other [3] part to another. Among the gaga there is the head of the ceremonies. At present few ceremonies are practiced in the name of gaga. Membership in gagas is hereditary through the father. A man who immigrated into a village from another village would not be able to join the gaga of the new village. If he marries a woman of the new village, his son can join the gaga. It is possible to marry within the gaga. The gaga play an important role in social control."

21: Asai--8 L-5 (1935-46) 1950 Formosan Aborigines
116, 626, 776, 784 Yami

"There are many tabus among the Yami. They believe that anyone who goes against the laws will be killed by the gods."

22: Wiedfeldt--26 [4] F-5 (1913) 1914 Formosan Aborigines
116, 614, 626 Atayal

The solidarity which exists among the members of the clan is clearly evident in the protection of the member families not only against assaults on their possessions from outside, but even to a greater degree against injuries from within. They help the injured husband or father, but they also encroach upon his position. They give this protection of property, person, and marriage partly in an indirect manner, by virtue of their numbers, and partly directly, in accordance with fixed customs, which correspond exactly to those that are in effect for the tribe.

22: Wiedfeldt--31 [2] F-5 (1913) 1914 Formosan Aborigines
116, 614, 686, 622, 626 Atayal

It is unheard of for the head of a clan not to submit to the decision of the tribe, for example, not to pay a fine at once. If a family or an individual does not submit to the judgment of the clan, which very rarely happens, the clan can suspend the family or the individual from the clan. If the suspended member is old, he is not taken in anywhere, and he perishes in misery. If he is young, as a rule he finds employment in a clan which lives at some distance and belongs to another tribe, for all additional labor is very welcome. To be sure, he and his family are a favorite objective of skull hunts on the part of his former comrades in the clan.

22: Wiedfeldt--40 [2] F-5 (1913) 1914 Formosan Aborigines
116, 183, 626, 671 Atayal

There is no Atayal system of laws, in the modern sense of the word, for the fall of man in the development of laws, as Savigny calls the codification of legal usages, has not yet made its appearance in these tribes which can not write. For all that, they do not act with complete freedom of the will in their legal paradise, but move in the fixed grooves of traditional and generally observed rules which govern their relations with each other, not merely in the case of infractions of the legal usage, but in their community life as a whole.

34: Del Re--37-38 U-4 (no date) No Date Formosan Aborigines
116, 621, 626, 796 Yami

"In concluding these remarks it should be stressed that while each individual must contribute by his work to the welfare of the community, he is otherwise free to join or not as he pleases in the communal life without exposing himself to criticism or censure except, of course, during the flying-fish festival where failure to comply with the tribal customs would not only involve him but the whole [38] community in the direst misfortunes."